B19-0054/010 (67)

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Rough Field Notes

If those who are hauling it succeed the one end is forced back against the old back paintings and a board or two is smashed. If, on the other hand the pushers succeed, the end is always swung so that it strikes the planking near the door. As soon as one board is broken, the ~~it~~ structure is thrown away as of no longer any use. This breaking down is the prelude to the use of the new painted end. Then everybody goes out, & an alb summons them to return at once. All the (i.e. Sisauk) dances are used, & there is great pleasantness. Schooner instances one case where a light sparks touched everyone with soapsuds as they were showing on the stick. All are present women, children, slaves etc. many Sisauk tyes, dance especially the young Sisauks (3) & (4). They wear headdresses of weasel, swan down, sea-lion (5) whiskers all covered in with eagle tops. There are a number of sing-men who sit down and beat out various tunes with their sticks. As the sing-men choose one of them beats out the tune for a particular song, then up he gets & does it, answering with a call, whereat the preliminary tune is stop-

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2) ἐστὶ ἐν
1) ps naxta
3) bàt hsl hs l
(4) This is to make happy the heart of the bereaved man.
(5) algo
(6) meanwhile the new painting has been got ready.
(7) ἡ ἐστία = small room where the new mask is stored.

ped, & all sing - men take it up with him. When he is finished, they pass to another. The Sisauk people wear belts (1) of deer tail & small pieces of copper & heaven only knows what. There use rattles also. When this part is finished they go away (2)

Then the tyi calls all of his village into his house & sends people to Kninskwut & Jallis, sometimes further afield, telling them to bring certain tyis which he names. The sending of canoes with messengers is called (3). In a little while (4) the foreign tyis come in, bringing with them their wives & children, some old, but no slaves. They sit down, & food is given to them. (5) is the name given to the main show, i.e. the name given when outsiders are asked in & various people dance, anyone who feels inclined. Drums are borrowed, but the other impedimenta are brought along. ~~Bella Coola~~ Everybody has a good time, there is no trouble, & men help out, often the person arranging for the business helps get them in shape. When most of the preliminaries are over all people stay inside except those few specialists who understand talking to suit (Willie Mac, Alex P Cove, Reuben Schooner). There is no special name for these, their tyi names alone are used. The

(8) Often mourning ceremonies are combined for several of one family.

boss of the q'usta sends one, or often 4 men outside with whistles which the people hear, & think is the decad for returning. Those who understand the language of the dead are outside, return in, & ask those whose business it is to help them to stand up & do so. It does not matter whether they be of Bella Coola or elsewhere. There is no special name for these beauties, but everybody knows who understands the language of the dead. They go into the back room, put on their apparel of mog & weasels, then come out, pass through the main room & out the front. Then there is heard a lot of whistle language to & fro, finishing with the return of the men — "Yes, we know who he is, he is so-&-so, naming the deceased". Then they go out open the door, & erect a small enclosure inside the door into this the spirit is brought. The whistling ceases. Shortly the spirit emerges, & dances round the fire several wearing the mask of the deceased, i.e. if eagle man he wears eagle mask. He imitates in every way the action of the eagle, i.e. hopping around. ~~That~~ The spirit has gone up above to the original home of its ancestors, & become Sium. After dancing it goes out, makes a whirling noise that is sometimes

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(1) Justkisma Kolb

to be the spirit going back up above. There is much talking inside the house. Those who understand the language of Sdoy return & announce that he has returned. Then the parent goes [to make good the footsteps of the deceased] & throws down ~~ox~~ blankets etc in the trail trod by the deceased. He then says "I want to sell a copper!" Some tyi quickly buys it for $50. $\frac{00}{00}$, this is done in more or less secret. The tyi giving the feast as soon as he has sold the copper gets it back, breaks it across his knee & casts it into the fire. "To make room for my dead son!" It does not matter whether (1) 2, 3 or more years, but the $50.00 must be repaid to the copper buyer with $100.00. Then someone, any tyi, picks the burnt copper out of the fire, & gives it to anyone, NOT to a tyi, telling the the new owner to make it good. (Hoh schooner says that in Fort Rupert they are daft, if anyone they break coppers, but we don't do such things in Bella Coola.) This is always given to a poor virgin who does work as a means of helping him. The tyi pays him $20.00 for the

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(1) Italia

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Skwas

Wilh

t'slo = basket obtained from Jenny

q'mopsla = tweezers for fire tenders

q'opsla = split sticks for salmon.

sq'dilt = red cedar roots, tump-line.

hast = ott x u m

su su/ks sm z means "go away & away & get the bark."
This is a work, though men may help.
lù/ta is the tool used for getting the bark. An incision is made running round the tree, one chosen for its absence of knots, and the stick lù/ta is inserted and a split in the bark made vertically for as long a distance as possible. This is done twice on opposite sides of the tree. Then the bark is hauled off by hand, the upper hand trailing off without care being taken. A small tree is always chosen, one about 6 in. diameter.
tcàtz/stowlp is a cedar tree
tcatz/stowlpì is a small cedar, the kind used.
t ɯ/q'àt = cedar bark, the inside.
The bark is always obtained in spring, & kept.
Arrived back home, women strip off & throw away the rougher outer bark, then the main t ɯ/q'àt is dried, outside if warm for 2 or 3 days, if not inside by the fire. Then it is rolled up & kept for future use.
spìkp sm is the act of beating.
t q u n ƛ is the lower of the two. spìkp'a is the upper stick

k'ipta on the two holding sticks.
When finished it is called iqw°. She uses the small shavings to brush the finished article. This is used for towels, and after a marriage a woman should present her sweetheart with a pretty basket filled with iqw' for towels.

~~ɬx h₂i?~~ ɬx h₂i° h̲t̲alp̲ (pron very hard ɬ, especially the l)
= alder

ɬx'h₂ta = alder ~~st~~ bark.
In winter the alder bark with some wood attached is used for dyeing, in summer the scrapings of the vine bark alone.
These are thrown into water, with urine added, (now soap), then boiled with stones (not done in a bottle, ~~no~~ ~~good~~, if so). This is women's work. When warm, the bark is rubbed & twisted around between the hands. When boiled some of the bark is thrown out & more added, till the solution is a deep red. Then it is allowed to cool slightly & the ~~iqw~~ placed in & worked around with the hands gently. Then the stick is pulled out, & more put in, always adding. Then it is hung up to dry.
The finished article is iwoq'. Bella Bella, Rivers Inlet, Kwakoitl